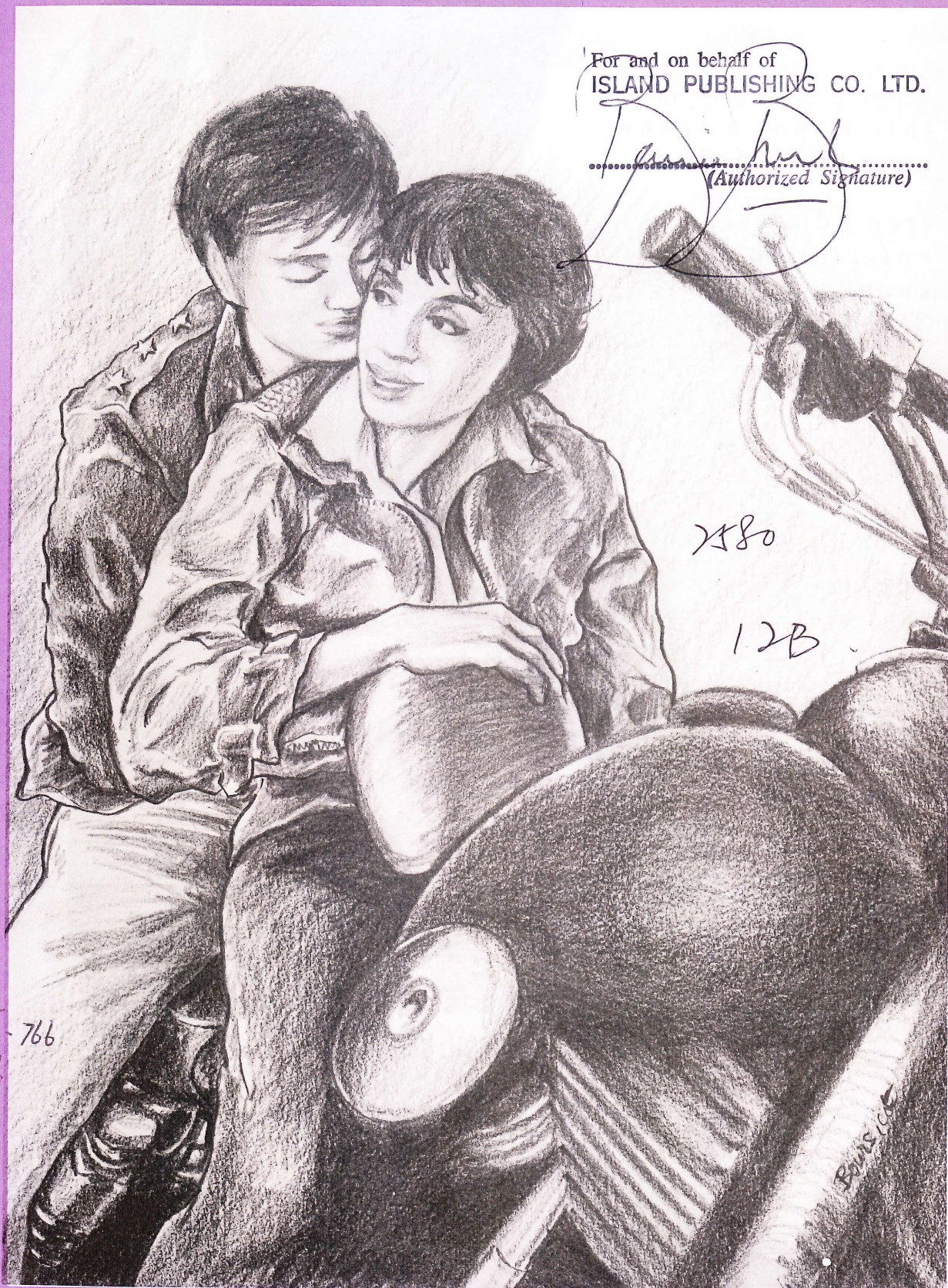


# CONTACTS

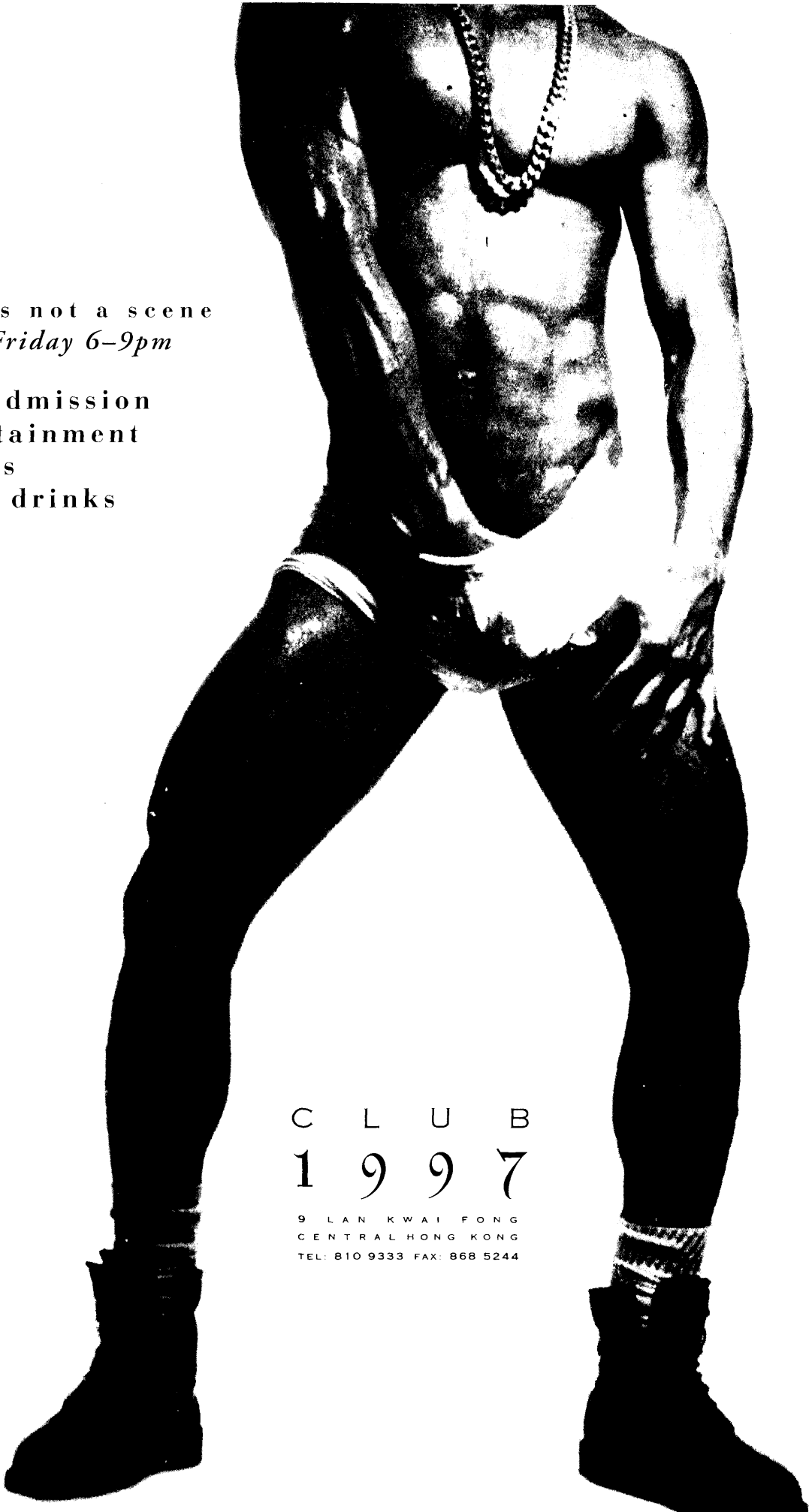
接觸雜誌

V.2 no.10



December 1994





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We all have choices and thank goodness we do. Along with the right to choose comes responsibility, the responsibility to choose well and wisely. Getting the best we can for our money is, listening to some people, a national pastime.

Now, while we wouldn't go as far as that, we do agree that the Gay Community has a higher disposable income than the rest of the population. There are several reasons for this, the most prominent among them seems to be that we, generally, unlike heterosexuals, don't have much in the way of financial dependants (meaning spouses or children).

It seems these days that every month there are new Gay businesses or voluntary groups opening in Hong Kong. Just looking at the most comprehensive Gay Guide published in Hong Kong (on page 30 of this magazine) will show what a range of services we now have compared to the time before decriminalisation, three years ago.

This new found freedom to express ourselves through the services offered needs to be nurtured and cherished so that not only the existing businesses and groups flourish but new businesses and groups see that the Gay Community is worth investing time and money in and offer us wider choices.

As long as Gay businesses and groups offer the Gay Community services that are as good (if not better) than we can get elsewhere we should try whenever possible to support them.

We are free to choose. Let's choose to support Gay businesses and groups. As they get bigger and better so will, we believe, the Gay Community.

# Contacts Magazine

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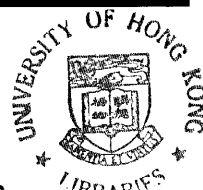
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## Front Cover: Drawing by Mandy Boursicot

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# 天 休 天 拜 禮



我叫李鵬，是個很普通的白領上班族，每天過著朝九晚五的生活，日出而作，日入而息，一星期五天，風雨不改。除非掛八號風球，連病老細也會打電話到我家問一些其他同事都可以回答的問題，諸如那個檔案放在那裏，或視窗中是如何改變文章的編排等等，可能他是一個疑心重的人吧！只是想知道我真的病倒在家休息或是另有所徙。當然他不是每次都會這樣做，但比例差不多是十比一。我又有可辦法呢！我只是一名受薪的打工仔，我可以叫他停止這種行為嗎？

一星期只有七天，五天半給了公司，餘下的只有不足三十六小時是自己的私人時間，假如星期六下午要加班，只餘下的只有三十小時左右，再七除八扣，減去睡覺及交通的時間，所剩下的私人時間可以說不足十二小時。

正因為時間對於我這類打工仔是這樣的珍貴，我們彼此間便私下協議，星期日是我們們的兩個人的私家時間，朋友或父母間的一齊應酬，一蓋不能在星期日，不單不會應約，就連電話我們也不接，星期日的電話都是由電話錄音接聽的，朋友都抱怨星期日找不到我或國輝。

我說：「有緊要事要找我嗎？」通常所得到的答案是：「沒有，只是想找個人聊天吧！」只要三數次後他們都找不著我們，他們便會轉移找其他人聊天，在星期日要找人說話，我為什麼要跟你說，我可以找我的國輝，人就是這樣自私的了，我承認我

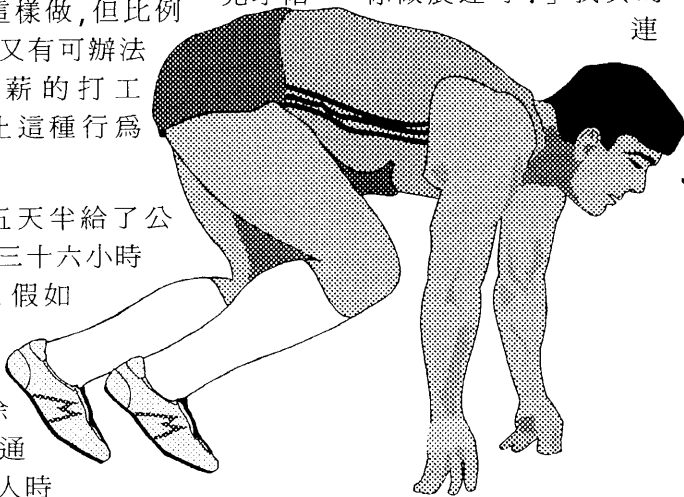
自私，因為我愛國輝，我要珍惜跟他相處的時間。

「鵬鵬，起身呀！六點鐘了，快起床。」

他拉開皮，但我還是瑟縮著不起床。國輝說：「你還不起床，我便要出絕招的了。」

他所說的絕招便是騷我的腋窩，我最怕癢的，但我還是動也不動。他撥開我的頭髮，輕輕吻我的面額，柔聲說：「是你昨夜答應我，今天陪我到公園跑步的，快起床吧。」

我說：「我答應你的事，不是每次都對現嗎。何況是晨運這等小事，但現在還早，可不可以給我睡多一會兒才陪你做晨運呀。」我真的連



眼皮也睜不開。

但國輝一聲不響，整個人壓在我的身上，而且還上下期手，就給他這樣掣樣一番，什麼睡意也給他趕走了。

「起床吧，洗完澡後你會精神點的。」他再次吻我的面額。

國輝每天第一件事及最後所做的一件事，便是吻我。但有人說，這是一個壞習慣，我不知道是好還是壞，但我喜歡他這樣做，就算我們有爭拗，在睡前他吻我後，任可爭拗也會一掃而空，而我亦會睡得很好。

當他吻我時我乘機用手繞著他的頸，對他說：「現在起床也可以，但我要你抱我到洗手間。」

他立即便將我抱入洗手間，以我的體重他並不當一回事，他是一個健身教練。

清晨的空氣真的特別清新，我深深地呼吸大自然的空氣。

國輝見我這樣，便說：「喜歡嗎？」

「當然喜歡。」

「想不想每天上班前跟我一起做晨運呀。」

我急急地打手勢說：「一星期一天已經足夠了。」

回到家，我的身軀而不聽洗喚，整個人軟軟地躺在沙發上。

國輝說：「只是跑了幾個圈，便已倦成這樣，你們這些上班族真的要多做運動。」

我已經沒有力氣跟他說完了，我摸摸肚子和喉嚨。

今日是星期天，可以跟鵬鵬一起做跑，真係好。

國輝見了便說：「你先坐一會吧。昨天媽媽給了我們一些餃子，你喜歡吃蒸、煎還是煮湯呀。」

雖然我們只是想處了二年多，但我們間已有相當多的默契了，只要給對方一個眼神，或是一個手勢，大家已明白對方要什麼。

我說：「我想吃煎的和煮湯的兩種，可以嗎？」

國輝雙腳立正，還敬禮說：「尊命。」便進廚房去。

我們兩個真的很幸運，大家都不是玩的一群，對於愛情都有真誠的固執，不喜歡朝三暮四，而且還得到相方父母的認同。記得當初坦白地對父母說自己是同性戀時，他們都有



點驚訝，但他們說：「生命是由你自己操縱的，既然這是你自己的決定，做父母的一定會支持你，但你要緊記不論你是同性戀或異性戀，愛情是神聖的，你一定要尊敬它。」可能是因為我們的坦白，令到國輝跟我的私人生活都過得很美好，不時我會到國輝父母家作客，他也會到我父母家。

「大懶蟲，有得喝，有得食了，還在想什麼，想到自己獨個兒在傻笑。」

「我才不告訴你。嘩，水餃好香呀。你阿媽弄水餃真有一手，有個上海老公真有好處。」

「我也不錯，有個弄廣東菜能手的老公。」

就是這樣你一言我一語，我們便可消磨大半天的了，所以時間對於我們真的很寶貴。

喝飽，伸伸懶腰說：「國輝，我想睡一會呀。」

他坐坐我的身旁說：「說你是大懶蟲，一點不假，只會吃和睡，去去，快去睡。」

他說我是大懶蟲，我便是他心中的大懶蟲，他說我是什麼我便是什麼，只要國輝愛我便可以了。

睡醒後只見國輝埋頭埋腦地砌砌圖，這份砌圖是朋友送給我們新居入伙的禮物，朋友說這幅砌圖是用我們倆人的相片做成的，有三千塊。由入伙到現在已差不多一年了，但我們還沒有將砌圖完成。

「國輝，你又玩砌圖呀。」

「鵬鵬過來，跟我一起砌，我一定要在今年龍歷年之前完成這份砌圖，然後將它掛在牆上。」

我見他說得這樣認真，便跟他一起蹲在地上砌砌圖，這也很溫馨。

「國輝呀，今天晚上你喜歡吃什麼菜呀。」

他抱緊我說：「只要是你弄的，什麼也吃。」

「你的嘴就連樹上的鳥也給你騙下來。」

他望著我說：「只要你開心，你要我

說什麼也可以，鵬鵬我愛你。」

我說：「國輝，我愛你。」

我們互相望著對方，然後就吻起來。

我說：「時間不早了，我要到街市準備今晚的菜，你跟我一起去還是留下呀。」

「我想我還是留下來，我受不了街市人擠人的情形。」

今晚我特別為國輝弄了三菜一湯，都是他喜歡吃的，有魚有蝦有肉，我更買了紅酒，準備跟他吃一個燭光晚餐。

「鵬鵬，多謝你。」

「多謝我什麼呀。」

每星期只有一天可以為國輝準備一頓似樣的飯菜，我要落足心機做。



「多謝你為我所做的一切，你太辛苦了，又要上班，下班後還要做家務，不如我們找個菲庸幫手好嗎？」

「你不是也要上班，幫我做家務嗎。菲庸我不想要，我不想有第三者，現在的家不是井井有條嗎。」

我知道國輝不想我太過辛苦，但為了他再辛苦也是值得的。

吃完晚飯，我們坐著看電視，雖然電視節目並不十分出色，但只要我們兩人一起，什麼事都會變得精彩。

臨睡前我問國輝，說：「還記得我們是什麼認識的嗎？」

「當然記得，我們初次見面時是在酒店大堂，我碰掉了你手上的東西，連道歉也沒有便滾了。」

「當時我想，這個可惡的傢伙是誰，不要給我再碰到他。」

世事便是這樣，不是怨家不聚頭，誰想到我們這對怨家會成為伴侶。

我說：「第二次見面時是在朋友的派對上，當時你好像不記得我這個人了。」

「當然不是，雖然我跟別人說話，但腦海中只是想如何可以結識你。」

「現在你不是如願以償嗎。」

「鵬鵬，我愛你。願我們可以相愛到未來。」

「國輝，我也愛你。我相信我們一定可以的。」

我們再次擁吻，就這樣便過了一個很平靜很溫馨的星期日。

可能你會認為這樣的生活實在是太過枯燥，但這樣生活正適合我們不過，我們不要五光十色的生活，不要睡醒了也不知身在

何方，國輝和我只希望這種休閒靜靜的生活。

龍子



## Argentina

Homosexuals complained they are often the target of police abuse while the government and the courts turn a blind eye. They told a news conference also attended by members of the London-based Amnesty International human rights group that gays and transvestites are an easy target due to repressive police edicts which permit their systematic detention. "We are dragged out of bars and even nabbed in the supermarket," said Lara Baudracco of the Argentine Transvestite Association. "Most violations stem from police edicts ordering the arrest of people who dress up as the other sex and of bar owners who allow gay couples on the dance floor," said Baudracco's colleague Sani Gonzalez.

## Canada

Gay bookstore Little Sisters Book and Art Emporium sued Customs Canada Oct. 11 charging the store has been singled out for confiscation of material ordered from the United States. Attorneys will present evidence showing Customs seizes certain books ordered by Little Sisters but lets the same titles be delivered to mainstream shops. The Canadian media has dubbed the provincial Supreme Court case "Little Sisters vs. Big Brother." Customs has seized hundreds of books and magazines ordered by the store, and sometimes destroyed the material, calling it pornographic.

## Honduras

Tiny Honduras, the Western Hemisphere's second-poorest country after Haiti, has counted 5,825 cases of HIV infection, 60 percent of the total cases in the seven nations of Central America reports Reuter. About 900 people have died. Unofficially, authorities believe there have been at least 70,000 infections and 3,000 deaths. "By not controlling the epidemic, Honduras is following in the tracks of Africa, where productivity and labor have been greatly reduced by deaths from this illness," said Jorge Fernandez, head of the government's sexually transmitted diseases agency.

## Philippines

The town council of the Makati financial district has forcibly closed down the controversial Condom Cafe, just one day after it opened its doors to curious patrons. AIDS awareness group, Reach Out, had opened the bar, with its daring interior decor that is inspired by the prophylactic, as a place where people could meet to discuss and talk about topics that are deemed too controversial for straitlaced Roman Catholic citizens of the Philippines.

## U.K.

TWELVE members of staff at a leading children's charity have resigned "in disgust" at its refusal to allow fostering by homosexual couples, campaigners said. The Children's Society has been riven by dissent since February when a committee under the Rt Rev Philip Goodrich, the Bishop of Worcester, backed the ban in defiance of an internal review urging the society to fall into line with Government policy. The Church of England charity, which employs 1,200, is able to recruit exclusively heterosexual couples because the voluntary sector is excluded from the provisions of the Children Act. The Rev Richard Kirker, general secretary of the Lesbian and Gay Christian Movement, who disclosed the resignations, said: "We do not believe it is appropriate for the private sector to become a haven of bigotry. There are children living on the streets because they have been thrown out by hostile parents. They are going to feel a lot happier placed in foster homes of gay or lesbian couples." Bishop Goodrich said: "We did not intend to demean lesbian and gay people. But we do stand for a family with a mother and a father, with what is known as 'gender balance'."

## USA

PORTAGE, Jeffrey Dahmer, who confessed to murdering 17 young men and boys in a horrifying 13-year orgy of dismemberment, necrophilia and cannibalism, was murdered in prison in December while cleaning a restroom, corrections officials said. Officials at the Columbia Correctional Institution said Dahmer died of massive head injuries while en route to hospital. A prison statement said Dahmer, 34, was killed while cleaning a toilet and shower in a recreation area of the maximum-security prison. A second inmate, murderer Jesse Anderson, was also attacked but survived.



In the silence of darkness, there are stars and hope.  
We offer support and service.

在寂靜的黑暗  
中，仍有星光  
和希望，  
我們樂於  
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**HONG KONG AIDS FOUNDATION**  
熱線電話 AIDS Helpline 513 0513

# Out about

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& closed

Post 97 will open 24 hours on Christmas Eve and has a Special New Year Party with a sort of Square Dance and a

four course dinner. Club '97 are holding a New Years Eve Japanese Buffet Dinner at the Club. Entry is strictly members only.

Petticoat Lane will have a special Members Party on Christmas Eve and a Baroque Banquet on New Years Eve (subject to liquor licence being granted 22nd December).

New on the scene last month is — Date line Cafe. The colour and decoration are old style Egypt with all the luxury surroundings. The name though is more than a bit mis-leading. It had nothing whatever to do with the 'old' Dateline (DL as it was known to many). Neither is it a cafe but an upmarket bar. The style of music when we visited certainly wasn't what you might expect from such a sophisticated atmosphere. Rap doesn't exactly appeal to everyone and most would agree that it isn't soft background music.

The somewhat tacky CK Karaoke bar has finally given up and gone to where ever old and worn out Karaoke bars go. This bar never really made it to the big time, even when it was BA 2 the Second Generation. We managed to find a fan (the only one?) who told us the reason it closed was that so many people found the place hard to find. We know, as several readers told us they gave up after an hour!

## Merry Christmas

We wish all our readers and friends Greetings of the Season.

We will be closed from the 23rd and re-open on the morning of the 28th December.

**Contacts Magazine**



M.A.D. Tea Dances are no more, well not for the time being, anyway. Robin Adams, the organiser, said, "We've achieved what we set out to do, we've raised nearly \$50,000 for M.A.D. and \$4,000 for Aids Concern." Robin went on to say "It's been a lot of fun and we've all enjoyed doing it." Thanks to all those who helped, those who let us use the place and worked here, and of course all those thousands of mainly gay men who came and supported us."



## Quote of the Month

*The only unnatural sexual act  
is that which you cannot per-  
form.*

Alfred Kinsey

## Mandy Boursicot

*is a lesbian artist in Hong Kong. A series of her gay-inspired paintings will be featured in Petticoat Lane from 28th December to 8th February.*

*She will be a regular contributor to Contacts Magazine.*



Aids Concern are now fully staffed and, according to Graham Smith, will be able to start programmes designed for gay men, sex workers and immigrant workers in the near future.

The photo shows two of Aids Concern's new workers. Lina Ma is the Executive Administrator while Michael Siu is the Events Coordinator. Lina Ma said "the keys to the success of controlling AIDS is through education and information, we are here to give both." Michael Siu talking about how he sees

the job told us, "It's exciting to see and be part of a community of people from different backgrounds responding to AIDS." Michael has previous experience in working with Gay Asian Pacific Association (GAPA) in San Francisco.

**We love** getting your letters and cards. But we will only print them when they have your name, address & phone number. Anonymity can be requested. We reserve the right to edit all letters.

# LET'S DAR TV!



*Words by Barrie Brandon  
Photos by Propaganda*

**T**he Halloween Party held at Propaganda at the end of October was, according to the manager, a huge success. "It was the best by far, certainly we had the best costumes in the area, everyone came in a party mood. And they weren't disappointed!"

**A**lthough the competition was very keen, there were over 30 semi-finalists and the judges managed to narrow it down to 6 finalists. The first prize winner, Medusa (William), won two return air tickets to anywhere in the



world. He choose to go with his mother to visit relatives in Melbourne, Australia. Other prize winners were Michael as Spider Woman and a team of 4 men as The Crucifixion of Christ.

"It was a packed house, the queue outside never seemed to get any smaller," said the manager. The last of the revellers left at 4 a.m. As this was a weekday that says how good the party was.

"We don't have many functions in the year but when we do we go all out to make sure they are successful," he told us.



# Oil and condoms don't mix.



Baby oil, olive oil, butter, even Vaseline. If it contains oil, keep it away from condoms. It can ruin them.

So if you're using oil to give each

other a massage, have a towel or tissue handy to wipe your hands.

And don't use anything as a lubricant that might contain oil.

Such a moisturiser like Nivea, or

a hand cream. Even soap and shampoo have oil in them.

The only safe lubricant is a water-based one. KY is an example.

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In our headlong rush for social security we risk invisibility. We emulate aspects of the heterosexual mould, both good and bad. Even while questioning why, we role play strength and weakness. The power plays that dominate this world of ours blind us to the sources of true strength. We under-estimate womyn as men do. The butch reigns supreme, the femme forever in the background.

I want to capture in this image a recognition of, and salutation to, the strength and force of the femme in supporting HER butch.

**Mandy Boursicot**

# MARTINA



As the final curtain came down on Martina Navratilova's phenomenal career on Tuesday, 16th November, the sports legend was already preparing to start a new life away from the tennis court on Wednesday.

"Tennis has given me such a wonderful life with so many wonderful memories," Navratilova said after being soundly beaten by Gabriela Sabatini 6-4 6-2 at the Virgina Slims Championships. "I mean to enjoy myself next year and try to figure out what to do with the rest of my life. I'm going to kick back, take some nice vacations and see what tugs at my heart strings. 'I'll see what's really closest to my heart and make sure whatever I get involved in that I can make a difference,'" she said, citing gay rights, women's rights and environmental issues as causes she will have more time to champion.

That she made a difference in tennis is an understatement. The 38-year-old left-hander is one of those rare athletes who forever changed their sport. "She brought women's tennis to another level," said Jana Novotna of her former countrywoman. "She played a different kind of game than anybody else and because she was so good and in such good shape...all the other players also had to become better," Novotna said.

Navratilova was the first female tennis player to pump iron, becoming an imposing physical specimen. She took what was often a game of long, boring baseline rallies and introduced attacking serve and volley play to women's tennis - a style she continually perfected. "My dream was to be the best tennis player in the world. I made that commitment when I was eight years old." Never did I imagine it would take me as far as it did. "I thought it would be a good way to get out of the country and see the world and hopefully win Wimbledon one day," said the Prague-born Navratilova, who defected to the United

States in 1975, later becoming a U.S. citizen.

She realised the Wimbledon dream an unprecedented nine times and, amazingly, nearly made it 10 when she reached the final this year at the age of 37. The sheer numbers are staggering. She won 167 singles titles and 165 doubles titles-more than any player, male or female.

She holds the all-time record for singles match wins with 1,438, and won six of her 18 Grand Slam singles titles in a row during one stretch. During the 1980's, when she piled up 112 of her titles, Navratilova won a record 74 singles matches in a row, obliterating Chris Evert's previous mark of 55.

She as earned more than \$20 million in career winnings. But her disclosure that she was a lesbian probably cost her at least that much in conservative corporate America.

Nearly invincible in the mid-1980s, she held the number one ranking from 1982 until August 1987 and was on top for a total of 332 weeks. More important than the numbers, however, is just how much Navratilova influenced and inspired a generation of athletes who followed her. "When I started to play tennis, I used to look at Martina a lot," said Sabatini. "She could do anything, great fitness, great serve, great volley - the best volley. "And she was able to stay in the top five for so many years and that's amazing," added Sabatini.

"She gave a lot to the sport," said current

number one Steffi Graf. "She was always there with her whole heart. She was always special to me."

Navratilova also gave the sports world one of its greatest and most prolific rivalries. Without a doubt, the Navratilova-Evert rivalry ranks with Ali-Frazier, Bird and Magic, Nicklaus-Palmer and Borg-McEnroe. "I think it's the most defining time of my career, playing all those matches against her. We pushed each other to great levels, new levels," said Navratilova.

They played each other 80 times - 59 of them finals, including 14 Grand Slam finals and their last major encounter in the 1988 Wimbledon semi-finals ranks with the best matches of all time. The fans were nearly always solidly behind Evert and Navratilova has said that perhaps her most meaningful victory came late in her career when she finally won over the crowds.

The adoration which subsequently followed her everywhere was never more evident than at Madison Square Garden at her last game. "I never had an ovation like that coming on court," she said.

Of her decision to call it quits after 22 years, Navratilova said: "I'm just glad I had had the choice, that I retired on my own terms, not because the body said no more."

And asked to describe her own legacy, Navratilova was, as always, eloquent. "Being the consummate professional, giving everything I have on the court and off the court, always trying to do my best, striving for excellence. Apparently that's rubbed off on a lot of people. I think that's the best part that I take (into retirement)."

"That I have influenced people who are not even tennis players-you know it's pretty amazing what you can do when you hit tennis balls pretty well."



# Media Watch

By Barrie Brandon

Things are changing fast in the media and the development of the "information highway" is proceeding apace. Satellite and cable television promise an almost unlimited choice of viewing, and computer and telecommunications technology will give access to an almost endless stream of news, information and entertainment. Soon the number of options will be so enormous that it will be difficult for the government—or any other body—to effectively regulate them. In theory this is a good thing. Traditionally the means of mass communication have been tightly controlled by a small number of people, and access to the public prints and airwaves has been off-limits to some minority voice. Certainly, gays have frequently complained that our voices have been kept off TV and radio as well as being distorted in newspapers. As far as broadcasting is concerned, we won't be able to make that claim very soon. The 10% Club will soon be getting their own slot on a weekly radio show. But that's only once a week on one radio show. Hardly makes a dent does it?

In the past two months we've seen programmes about gays in the military, a chat show on cruising in public toilets and a radio show on gay parenting. A French friend of mine, over here on visit, was astonished by the amount of broadcast time given over to gay issues. In France, she said, the subject is hardly ever mentioned.

But there are clouds on the horizon. What we are experiencing now may turn out to be a "golden age" of gay representation, which we will look back on with wonder. The traditional liberalism that has dictated much of television's approach to homosexuality will soon be challenged.

Just as the tabloid race for readers dragged standards of journalism to the sewers, so competition in broadcasting may lead the same way. And just as homophobia became a staple diet of some of the popular Chinese newspapers, so it may become in the rapidly growing world of tabloid television.

It is already happening in America, where half a dozen nightly programmes compete

"Much  
more  
important  
than truth  
is what  
people be-  
lieve—or  
what you  
can get  
them to  
believe."

David  
Nicholson-  
Ward

*London Independent*

*on Sunday*

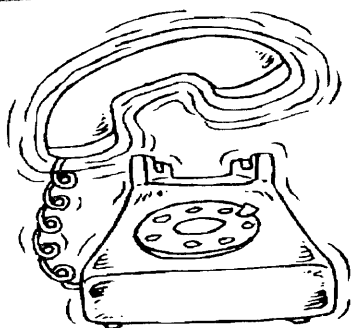
(September 1994)

for the "tabloid TV" market—perhaps the most successful being *Hard Copy* and *A Current Affair* which concentrate on intrusion into private lives, sensational "human interest stories" and disasters. Ironically, just about all the reporters working on these shows are imported from Britain. The Americans needed the ruthless, amoral skills of London's Fleet Street's tabloids in order to make these shows work. Wendy Henry, who began her tabloid training on *The Sun* and went on to become the first woman editor of a national paper (the *News of the World*) is prominent in this new arena of trash television.

US commercial radio stations also employ "shock jocks" to boost their ratings. These men—like Howard Stern and Rush Limbaugh—are invariably ultra right-wing, pushing out a constant steam of reactionary opinion, much of it based on racism, sexism and homophobia. The formula is successful, because it is something quite new for radio, and if you aren't on the receiving end of the hate, I suppose it is quite entertaining. No one knows what a constant diet of this kind of broadcasting might do to public perceptions of gays.

Because such provocative presenters get huge audiences, all the stations have to have one. As the competition heats up, they each must try to outdo each other in outrageous opinions, pushing the limits of decency ever downwards.

It remains to be seen whether the Gay voluntary groups or the Gay Community here have the courage or strength to challenge the open homophobia that exist in the press and management halls of the TV and Radio stations.



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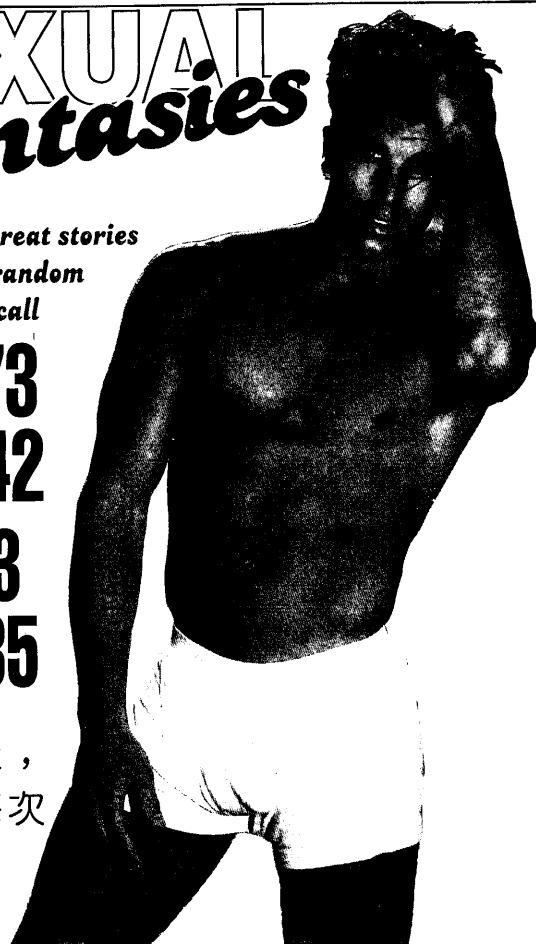
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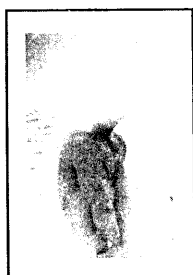
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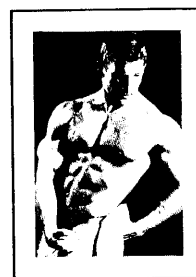
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# QUEER!

By Jeffrey R. Nickel

I've been avoiding this. But I can't stand it anymore. It's crept its way into practically every gay newspaper and magazine and even a few "mainstream" publications, in the country. Already I've cancelled one subscription because of it, and I'm well on my way to nixing another; all because of the rampantly increasing use of that awful word queer.

Previously, mostly because of cowardice, I was loath to criticise this ill-chosen synonym because I feared the juggernaut of politically correct protest that would engulf me. With the exception of one anonymous quote printed in The New York Times several months ago, I haven't read or even heard a single piece of criticism regarding it. Doubtless the self-appointed guardians of radicalness have cowed any dissenting voices into utter and complete submission; except, that is, for this one. I fear not the p.c. police.

In the Times piece, a gay man asks the question: "Can you imagine a black organisation called [excuse the profanity] 'Nigger Nation'?" I hope not. Similarly, I can't envision Hispanic newspapers referring to its community members as "spics" or Italians publicly calling one another "wops". Yet, when we use the word "queer" in place of gay, we do the same thing, don't we? Or is "queer" somehow different and therefore acceptable? If it is, I don't see it.

Proponents of "queer" say it's different because it has the virtue of encompassing several groups: gays (meaning gay men), lesbians, bisexuals, transsexuals, tranvestites, etc. It's an all-purpose word, the argument goes. I'm not totally unsympathetic to this. There's something impersonal and even unreal about speaking of "gay, lesbian, and bisexual" rights rather than simply

of "queer" rights. It is difficult to communicate our aspirations to others when the phraseology we use approaches such an absurd degree of unwieldiness. Simpler terms are indeed much less pretentious and much more comprehensible. But "queer" is no solution.

Others believe that a parallel can be found in the pink triangle; taking back a symbol that has been used to oppress us and transforming it into a source of pride and power. For most who use it, though, I expect that "queer" is appealing because of its sheer shock value. It's a way of telling others that we know they think there's something

wrong with us, but we don't care; it's the ultimate in "in-your-face" politics.

Assuming that making people angry for the sake of it is a good thing, there is, however, still another, greater danger. Adopting new labels for ourselves is all right, so long as we don't do so very often. It took a great many years before we were able to convince each other and "the mainstream" to call us, rather than "homosexual," by the much less clinical and much more human term ". Should we be so foolish as to attempt it, it would take many more years to change the lexicon once again. And for what?

## “ QUEER ”

*queer (kweer) adj.*

- ❶ strange or odd from a conventional viewpoint; unusually different; singular.
- ❷ of a questionable nature or characters; suspicious; shady.
- ❸ not feeling physically right or well; giddy, faint or qualmish.
- ❹ mentally unbalanced or deranged.
- ❺ Slang. a. homosexual. b. bad, worthless, or counterfeit — v.t.
- ❻ to spoil; ruin.
- ❼ to put (a person) on a hopeless or disadvantages situation as to success, favour.
- ❽ to jeopardise. — n. Slang.
- ❾ a homosexual.

It would seem to be a truism that the rest of America will have no idea how to think and talk about us if we don't first develop some kind of consensus about how we shall think and talk about ourselves. If I refer to myself as gay, but someone else calls himself queer— or even calls me queer— what are people supposed to read from that? It wouldn't trouble me so much to be called "queer" if I believed that were the term we had finally settled on. But I know it is not; next week there's an even chance that yet another label, will become all the rage. This consensus I'm talking about may at first appear quibbling and trivial, but it's actually very crucial if we are to have a meaningful dialogue about our rights as people. Though it won't be sufficient to gain us the freedom we seek, it is



certainly necessary, because without this most simple agreement, we can hardly move at all. What harm does "queer" do? A great deal. It tells both ourselves and heterosexuals that we are so fundamentally different from them that they couldn't possibly understand who we are and what we're about. It reinforces the already all-pervasive notion that gay people lead lives that are totally unlike those led by straight people. That can only harm us.

"Queer" reminds me of when the chant "black power" first rang out in the land some twenty-five years ago. It too had many positive connotations; it was a simple message that really seemed to empower people. But it was nevertheless deeply troubling to many black civil rights leaders of that era — especially to the leader, Martin Luther King, Jr. He would say that if by "black power" they meant strength through community, he was for it. But he was concerned that "black power" might be sending another, far less helpful message; a startling, threatening message that could only alienate and inflame white America. Martin Luther King was so right about so many things. Could he have been so wrong about that?

The case of gay people using the word "queer" is worse than most of the self-deprecating and self-defeating terms used by other minorities, because many gay people are not completely convinced that the stereotypes about us are nonsense. Certainly those of us who are just coming out don't know they're nonsense. They are frightened enough about "gay" people. Think about how frightened they must be about people who call themselves "queers." But even more importantly, too many gay people are convinced that at least some of society's harmful views about us are true. How many of us believe that gay men are far more sexually active than straight men are, or even that lesbians are far less sexually active than heterosexual women? Not only is there no evidence of any of this; we know from psychological studies that these ideas are absolutely false. When we refer to ourselves as "queer," are we more or less likely to view ourselves through the same stereotypical lens that homophobes do?

I fear that my criticism of "queer" could be taken as a condemnation of the activi-

ties of Queer Nation. This is not at all my intention. I believe that the old debate between insider/outsider politics is at its core a false one; we clearly need both. The "conservative" inside players would accomplish little without others protesting outside. And the "radical" activists would be a useless cacophony if the "team players" weren't there looking infinitely more reasonable. No. It's not as if we would win faster if only we were more "respectable." Those who most ardently oppose us will always find excuses for doing so, no matter what we do. No, this isn't about militancy v. moderation. It's about making a choice between convincing people that we're just as abnormal as many already

there's simply no way that others aren't going to hear about it. Maybe the biggest problem with its use is the likelihood that the rest of society will conclude that they are supposed to treat us as a joke. What a tragedy that would be.

"Queer" is unlike other pejorative terms for minorities. It has a distinct, inarguably negative meaning far before it became a slang synonym for homosexual. Unlike "queer," "gay" was a word with very positive origins; it meant happy and light-hearted. Actually, I was surprised to learn that "gay" has been at least an oblique reference to homosexuality for at least a hundred years. And certainly by the 1960's it has solidly secured its place as our term of choice. What's wrong with "gay" anyway?

Would a parent be more likely to try to understand a child who came home and said she was gay, or a child who came home and said she was queer? Would it be easier to pass a gay rights bill, or a queer rights bill? I recently spoke at a press conference in Boston on behalf of a state-wide gay youth services bill. There were a few people — some of whom I know — standing outside handing out flyers that talked

about "queer youth suicide". I thought to myself: How many heartstrings does that pull? "Gay" youth, sure. But queer youth? I wondered how many state legislators would vote for something called "The Queer Youth Services Bill." Hell, even if I were in their shoes, even though I'd probably vote for it, I'm not sure I could be a great proponent of it. Somehow, speaking about "queer youth" (or perhaps "young faggots") just doesn't seem to help others empathise with our young people. Precisely the opposite: When we talk about "queer" children (or queer anything else), those who are still unsure of what we're about — the vast majority of Americans — find it virtually impossible to take us seriously. Can anyone really be surprised about that?

The slogan says: "We're here, we're queer; get used to it." But they never will.



**Many gay men resent being called queer**

think we are, or convincing them that we are human beings, with many of the same problems, hopes and dreams.

Some people argue that calling ourselves "queer" is simply the same kind of playful kidding that all other minority groups engage in. It's true that members of other groups will joke about themselves among themselves, just as we do. But it's also true that such derision is not funny at all when engaged in by people outside of the group. What is mere banter in the community becomes bigotry in society at large. The only acceptable venue for Jewish jokes is a closed gathering of Jewish people. If I — as a Gentile — were to tell one publicly I'd get into trouble, as I should. Jews and other minorities, it would seem, know that the stereotypes about them are untrue. Others, however, do not know that. Such "jokes" in their presence would confirm and reinforce their prejudices. Sigmund Freud was quite right when he said: "There are no jokes."

"Queer" has come to such ubiquity that

# Rector regrets wedding of lesbians in village church

By Damian Thompson

A rector has spoken of his "bitter regret" at allowing his 14th-century village church to be used for a lesbian wedding ceremony. The Rev Brian Atkinson, Rector of Upper Stour, Wilts, has been interviewed by the Bishop of Ramsbury, Rt Rev Peter Vaughan, after news of the service was made public in a Sunday newspaper.

Mr. Atkinson says that he gave permission for St. Peter's, Stourton, to be used for a blessing ceremony attended by close relatives, and was shocked when it turned out to be a lesbian wedding at which a bride and woman groom exchanged rings. There were more than 80 guests present. He said: "I agreed to a private and quiet act of commitment with their own minister, but what happened bore no relation to that. I realized once it had got under way that I'd made a mistake. I've apologized to my bishop."

During the ceremony, Ms Jacqueline Fulbrook-Smith, 43, a designer with four children, swore fidelity to Ms Kathryn Jones, 23, a machine operator.

Ms Fulbrook-Smith said last night: "I feel so proud of my relationship with Kath that I would have been prepared to have it blessed in the street." The service, in August, was conducted by a female minister from the Metropolitan Church of Christ, which has a policy of blessing homosexual relationships.

A spokesman for Salisbury Diocese said that Bishop Vaughan accepted Mr. Atkinson's explanation.



**L.**  
**O.**  
**T.**  
**Lesbians Organising Together (LOT)** began almost three years ago in Dublin, Ireland. The aims of the group are to promote unity for lesbians and lesbian groups, to encourage the "coming out" of all lesbians, to promote a positive identity for lesbians and to provide a platform for issues. 1993 saw tremendous growth for LOT: an office

space and funding for two staff workers; visits to other lesbian groups; a regular two-page spread for lesbians in the national Gay Community News; and many social events. Outreach is the key word; to schools, community groups and other lesbian organisations around Ireland.

LOT helps co-ordinate many activities for lesbians in the Dublin area. First Out discussion group topics include; coming out, sex, religion, and mothers.

**Lesbian Equality Network (LEN)** mem-

bers organise lobbying the government for lesbian rights. LEN produces leaflets on lesbian issues

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# Questionnaire

**G** people get asked some pretty strange questions. Often this is because  
**A** the interrogators have a narrow heterosexual view of what is 'normal.'  
**Y** Next time you are asked these kind of questions turn the tables and ask  
 heterosexual people some strange questions too.

**1** What do you think caused your heterosexuality?

**2** When and how did you decide that you were a heterosexual?

**3** Is it possible that your heterosexuality is just a phase that you may grow out of?

**4** Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?



**9** Would you want your children to be heterosexual knowing the problems that they'd face?

**10** A disproportionate majority of child molesters are heterosexual. Do you consider it safe to expose your children to heterosexual teachers?

**11** With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?

**12** Why do heterosexuals place so much emphasis on sex?

**13** Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual like you?

**14** Could you trust a heterosexual therapist to be objective? Don't you fear (s)he might be inclined to influence you in the direction of her/his own leanings?

**15** How can you become a whole person if you limit yourself to compulsive, exclusive heterosexuality, and fail to develop you natural, healthy homosexual potential?

**16** There seem to be very few happy heterosexuals. Techniques have been developed that might enable you to change if you really want to. Have you considered trying aversion therapy?



**5** If you've never slept with a person of the same sex, is it possible that all you need is a good gay or lesbian lover?

**6** To whom have you disclosed your heterosexual tendencies? How did they react?

**7** Why do you heterosexuals feel compelled to seduce others into your lifestyle?

**8** Why do you insist on flaunting your heterosexuality? Why can't you just be what you are and keep quiet about it?



\*Reprinted from "Are You Still My Mother" by Gloria Guess Back. Warner Books, 1985. Questionnaire attributed to Martin Rochlin, Ph.D., West Hollywood, CA.

# HAPPY SOUTH AFRICA GAYS

By Liz Sly



When Simon Nkoli's friends and family found out his lover was a white bus driver, they weren't sure what shocked them more—that he had broken the law by having a relationship with a white, or that he had broken the law by having a relationship with a man. "It was really tough. I really lost lots of my friends," said Nkoli, now 35 and South Africa's most prominent black gay activist. That was in the late 1970s, when apartheid was in full force and South Africa was in the grip of a white minority regime that regulated every aspect of life, outlawing not only racial mixing but all kinds of sexual behaviour, including homosexuality.

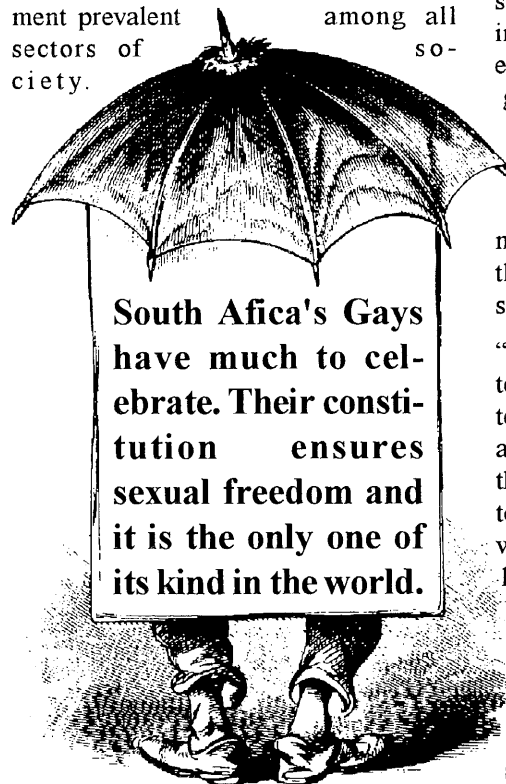
The dawn of democracy in South Africa this year was therefore as revolutionary for the country's gay community as it was for its black majority. The new constitution prohibits discrimination not only on the basis of race and gender, but also on the basis of "sexual orientation," making it the only constitution in the world that specifically protects homosexuals. Legislation outlawing homosexual activity remains on the books but is likely to be overruled as unconstitutional. Word already has gone out to magistrates not to prosecute homosexual cases. So when several thousand men and women took to the streets of Johannesburg last month for their first Gay Pride parade, the mood was celebratory. Gays had marched before, but as militants to demand recognition.

It's a lovely document. It's the only one in the world that says it's wrong to discriminate against gays," said a march organiser, Ian Leslie. But the marchers had a message, too: Gays are as much a part of the "rainbow nation" promised by President Nelson Mandela as are the country's

diverse racial groups.

"We live in a brighter, more tolerant South Africa now. People are proud of their flag and their nationhood. But this means incorporating gay people into the life of the nation," said Leslie. And that, says Nkoli, is going to be harder to achieve than mere words on paper.

The African National Congress quietly slipped the phrase protecting gays into the constitution without public debate. But South Africa remains a powerfully homophobic country, with anti-gay sentiment prevalent among all sectors of society.



The courts vigorously prosecuted sodomy cases until last year, and gay activists estimate that three gays are murdered every week in anti-homosexual attacks.

Life is particularly hard for gays who are black, said Nkoli, because of powerful cultural and social taboos against homosexuality in their communities. Winnie Mandela and other prominent black leaders have publicly said that homosexuality is not part of "African" culture. "They say it's foreign and has been imported by white

people," Nkoli said. "But you can talk to African gays and they'll tell you they never had contact with other cultures. They discovered their sexuality within their own cultures." In traditional black communities, that can be a frightening experience, Nkoli recalled. "I used to see how people treated feminine men in the townships, calling them names. Some were beaten in the streets just because they walked like a woman and talked like a woman."

Things have changed since Nkoli made his bold decision to "come out" in 1978. A prominent anti-apartheid activist and student leader of the 1976 Soweto uprising, he found himself ostracised on all sides. When he was sentenced to four years in prison for opposing apartheid, he was expelled by the country's only gay support group, which was dominated by whites.

At the same time, many of his friends and colleagues wanted to expel him from the anti-apartheid student movement he led. "The most cruel thing was that I didn't know other gay people," he said.

"The only gay support groups were in towns, and because of the apartheid system blacks weren't allowed to go to town and socialise with whites. It was against the law for a white man and a black woman to marry, and it was even worse for men who wanted to reach out across the colour line to each other." These days, there are gay support groups in the townships and "gay-friendly" shebeens, or taverns, where black gays can meet. Nkoli is in a long-term relationship, and both families have come to accept their sons' sexuality.

The cause of gay rights has won some powerful allies, among them Archbishop Desmond Tutu and President Mandela, who has publicly endorsed the concept of equality for homosexuals. The challenge to the gay community now is to ensure that the clause protecting homosexuality remains in the final constitution being written by the national legislature.

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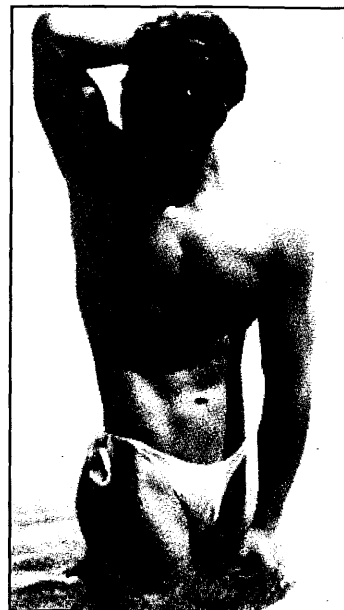
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# Life's Meaning

By Jonathan Broxley

No one promised me life would be a bed of roses. As the song goes "there has to be a little rain sometimes." The recurring problem I find is whether or not to leave empty buckets outside to collect this heavenly dew or refuse to go out in case of getting wet. Don't let me bog you down with romantic metaphors. What I'm really trying to say is, when the shit hits the fan do you make the most of it or head for despair.

In the past, I have been found doing the latter of the two. Always looking for the excuse to be depressed and morose, and the tougher the situation the deeper the despair. But having spent so much of my life feeling as if my share of defence mechanisms was forgotten at birth, I've had to think again.

Much of my own perspective has come from the illusion that everyone else on planet earth live completely fulfilled and sorrowfree lives, enjoying the fruits of summer all year long. Having reached my mid-forties I'm now sure this is not the case.

As a teenager, who remained "in the closet" and a virgin until age 19, I fantasised about the tall, dark, rich, handsome knight coming to rescue me from the lonely, rural existence I found myself in for nearly twenty years. He and I would find complete and utter bliss in each other and live happily ever after. Well I waited

and waited and waited. He did not show up. So, having no one to confide in about my innate need to be man-handled, I left home and moved to the national metropolis. This had to be the smartest move of my life. There I did find men who could, and did, satisfy my need for physical love. And how! My pretence to be an undergraduate was an excellent cover for sleeping all day and partying all night.

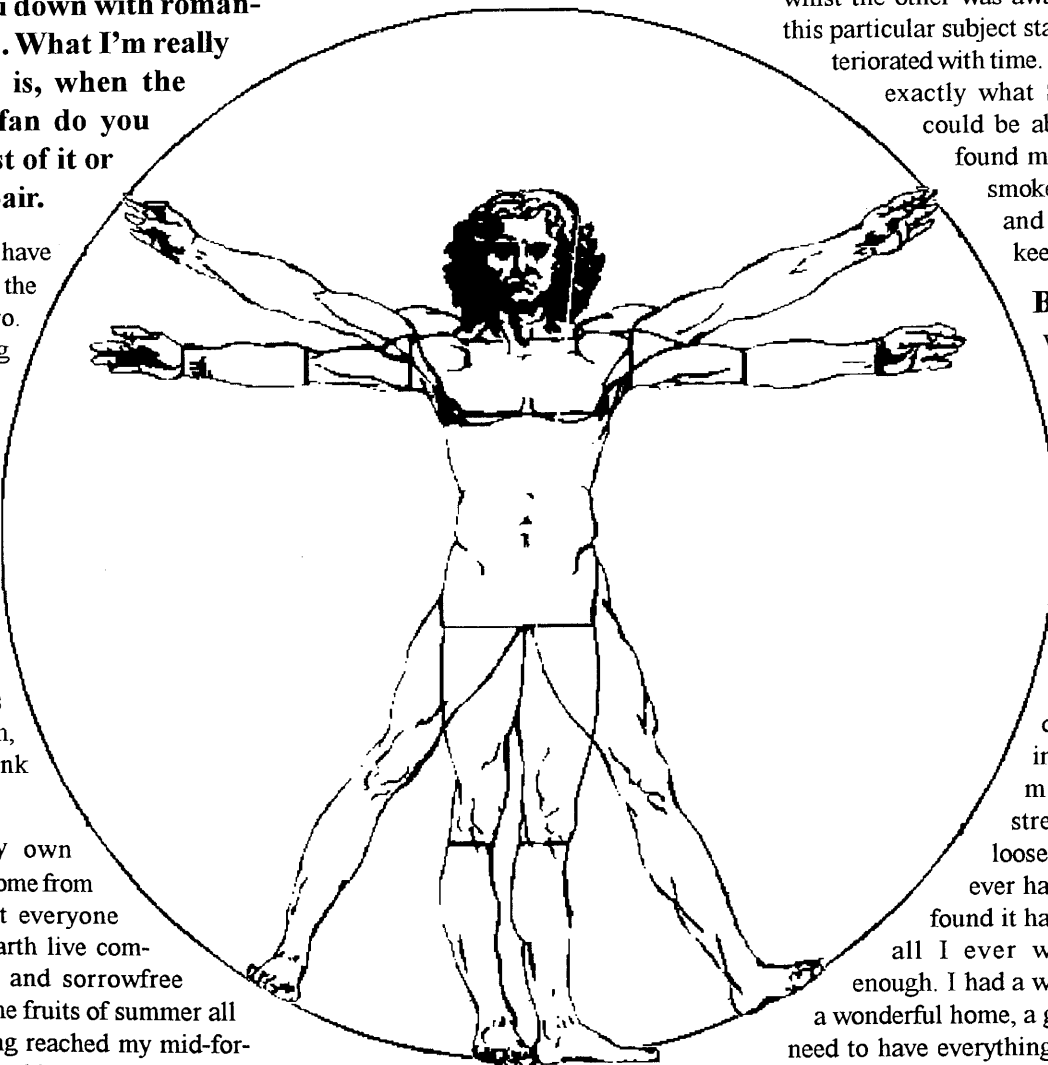
learnt how to socialise at dinner parties, how to dress with style, and how to be part of the dynamic process of Faggotdom. My life was complete, for about two years.

Then Sean, a mogul in the movie business had to travel to Hollywood for meetings with writers, directors and actors. Leaving me to carry on with my studies, including how to be a faithfully partner whilst the other was away. My grades in this particular subject started well but deteriorated with time. Having found out exactly what Saturday nights could be about, I suddenly found myself back in the smoke-filled, loud bars and discos I was so keen to give up.

Believe me, I was not looking for husband number two, I was once again in the realms of quick fucks and leaving before it got light. My maturity was such that I could never tell Sean about these diversions, believing he would throw me out into the streets and I would loose the best thing I ever had. At this point I found it hard to believe that all I ever wanted was not enough. I had a wonderful partner, a wonderful home, a great future, but a need to have everything else on the side as well.

Times change and people change. It was nobody's fault, but as most gays I know do not have joint mortgages and joint bank accounts, we do not enjoy the binds which heterosexuals have to see them through the roughest of times without heading towards the divorce courts. After three blissful years and one horrible

After eighteen months of casual sex (PLEASE remember this was in the pre-AIDS days), what I really wanted was a husband. Someone to share my dreams and forgive my shortcomings. Someone to nurture me and be nurtured. Well you can't hurry love but it did come along in the shape of Sean. He was tall, rich, educated, living and liked international travel. I



year, Sean and I separated. I was dumb-struck. It took me about six months to believe I could ever have another relationship again, as they would inevitably end in heart break, and having lived in the same city for four years, I had already slept with the cutest guys I had wanted to.

**Dilemma number one.** When I was single, I wanted to be married and when I was married, I wanted casual extra-marital sex. Impossible huh! So the soul searching process took off again.

**Having reached** the grand old age of 23, I was now a graduate and aware that being gay was not only about sleeping with men, but also membership of a group of minority people who have laws passed against them by men who's bigotry and hatred knew no bounds. I pacified myself with my own career in selling other peoples soap powders through glamorous T.V. commercials. In advertising (as in all creative and service industries) being gay was not a disadvantage, in fact a positive advantage. As long as you didn't make a song and dance of it. (pun intended) Most of my colleagues I had met at parties and dinner parties. My first job offer came from a lesbian who loved dressing in heavy S and M gear, whipping anyone brave enough to ask. I, however had not found pleasure in that particular activity but was very much attracted to her immense physical and mental power. I became her personal assistant and together enjoyed a great working relationship for five years. During this time I learnt how to drive Ferraris, fly first class, make any sub-contracted employees jump at the sound of your voice and take mountains of drugs, without any real companionship in the bedroom department.

**Suddenly,** closer examination of my life brought feelings of futility and worthlessness. Working 20 hours a day seven days a week to promote cat food and washing powder was not enough. And having no one to go home to meant working late was desirable. What was wrong with me? Why was this not enough?

**Money was** not the answer. I had decided that, no matter how much money you earn, you always wanted more. This was a cycle I had been on before, chasing the impossible dream. With no way of knowing when you had arrived at the place you wanted to get to.

**I had grown exceedingly bored** with the gay scene as it was in those days and decided that the future must lay in the

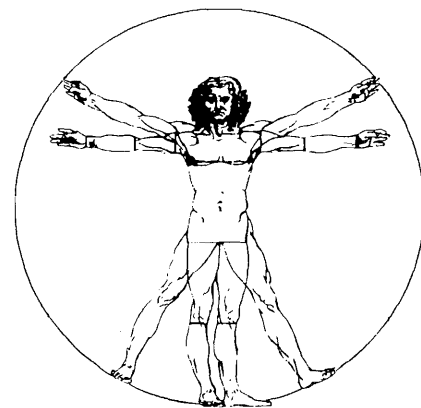
beautifully romantic region of Asia. So with my "Lonely Planet Guide to Asia" surgically attached to my body I headed East in search of enlightenment.

**My first port of call** was Hong Kong. I had been at college with a gay guy whose career path brought him here with all the usual expatriate trimmings of huge apartments with amah's. Free amenities and flights home. All the stuff hard-working westerners crave for. We had known each other well in college, but not in the biblical sense. I thought Tony had it made. The weather was conducive to beach bumming, the food extra-ordinary and exotic. More shops and icons to material wealth than even Madonna could dream of. And Tony was very much a big part of that. Loaning vast sums of money to poorer countries, to build cigarette factories for unsuspecting Philipinos who wanted to appear like James Dean. Regardless of the severe risk of premature death and misappropriation of income.

**To find enlightenment** (which was my primary goal), my search started in Thailand. I loved cities and therefore assumed Bangkok with all it's pre-publicity of decadence and excesses would turn out to be my second home. Wrong, I had never expected to find out how low a price human life could have. Everything was for sale. The house I rented (paid for by my attempts to teach English to business people). The boy next door was for sale, including his six year old sister. Even the monks were for sale, guaranteeing passage to Nirvana - the enlightened state. Some how my western karma was not enough to ignore the atrocities (as I saw them then) all around me.

**I did try to** find deep and meaningful relationships with the local men, but soon realised that the international language of love was not enough. I'm no academic, but I do need conversation after sex, over and beyond "you want to meet my friends later - you pay for the drinks, yes?" Finding out that to have a Westerner as a boyfriend in Thailand catapulted you into the realms of aristocracy, giving the need to hold court.

**So I returned** to the relative sanity of Hong Kong for a bath at Tony's. He and I spent several months comparing notes about our new found treasure of Asian men. Was it possible for the skin of every Asian man to be made of silk? The stupid rumour that all Asian men have small cocks. We ended up pledging each other never to sleep with westerners again.



**Before I had realised,** I was very settled in Hong Kong. My job was well paid, although employed on a local basis, without expat trimmings. All the staff at "Disco Disco" knew me by name and for a while I had found my enlightenment. Single, well paid and sun tanned. Then it happened again, I wanted a husband. Someone to share it all with.

**My affairs with** Chinese men, no matter how physically wonderful, left me with a desire to talk quantum physics and the real meaning of relativity. I wanted to be with culturally similar people, ideally to marry one.

**So now I do** have it all. Tony and I somehow fell in love by accident. Perhaps it was the way we would always call each other in times of need or stress. The way we enjoyed celebrating all the festivals Hong Kong has and the sheer delight of this great city. We are confident enough to have and talk about our extramarital sexual encounters. Although I do have to stress we only have safe sex with each other and everyone else. But I'm still searching for something. By my friends comments, I do have it all. But I still get depressed, mainly by the number of friends I've lost to AIDS. There comes a point when it is the acceptance of one's own situation which is the most important. By acceptance I do not mean thinking something is good or bad, right or wrong just acknowledging that is the way it is. For my part my greatest enlightenment is accepting myself, and the people I love. Loneliness is a passing phase and an ideal opportunity for self growth. Doing things that only you yourself enjoy. I've decided crying helps no one except the manufacturers of Kleenex, and they have cut down enough trees already.

**I beg your pardon, I never promised you a rose garden. Along with the sunshine there has to be a little rain sometimes.....**

# The Male Club

## ISSUE No. 2



Models  
play musical instruments  
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and...  
(60 pages)

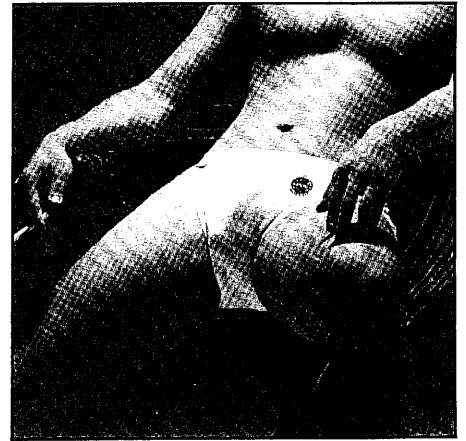
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## ISSUE No. 3



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ous Masculine Models.  
The Male Club will, we as-  
sure you, grow on you.  
(80 Pages)

Price \$210

# Mardi Gras

An estimated 1,000 people, mainly gay men, have signed a petition calling on the organizers of the world's largest gay party to establish a male-only dance space.

The board of directors of Mardi Gras, the annual festival in Sydney, Australia which now attracts gay men and lesbians from all over the world, are under pressure to "re-gay" the event as it becomes increasingly popular with straight people.

The petition is being organized by Edmund Milts, a gay man and Mardi Gras member, who says the aim is to make the increasing number of heterosexuals attending the Mardi Gras party and the fund-raising Sleaze Ball uncomfortable and deter them from coming.



Milts says he has found overwhelming support for his move in gay bars. "I've come across at least a dozen people who aren't going to the parties any more and won't unless Mardi Gras can prove it can fix up the straight problem and provide

an environment where gay men and lesbians can party without straights," he told the Sydney paper Capital Q.

Mardi Gras President Rob Patmore said the board is taking the complaints seriously. "We intend to take these issues to a public forum next month. Men-only and women-only spaces could be a possible solution," he said.

Patmore expressed concern that the intention of the petition is to deter heterosexuals from attending

and not to allow gay men to party without lesbians, but Milts said a number of women have also signed up.

# Flower Power

By Our Thai Correspondent

## Gay Heaven



**N**estled in the lush mountains of central Thailand, a luxury town of Karaoke bars, cafes, health clubs, swimming pools and massage parlours is being built for 2,000 gay men. The world's first all-gay village is being promoted in a slick brochure with glossy pictures of handsome men dancing close, resting their heads on each other's laps beside a swimming pool and gazing romantically over the mountains with their arms around each other.

With 70 percent of the 800 luxury homes already sold, the \$32 million project is to open next year as Flower Town. And not a single protest has been lodged. "In other countries, gays have to fight for what they need," says project owner Dejdeow Srichai, a 33-year-old homosexual. "But in Thailand, gays can do everything."

Indeed, gays are widely tolerated here. They are called "flowers" because, as Dejdeow says, gays are "clean, lovely, fresh, beautiful and refined." They make no attempt to hide their feminine manner-

isms, whether they perform as waitresses and salesmen, or even in such high-profile jobs as businessmen and professors.

Seri Wongmonta, one of Thailand's most outspoken gays, confirms that while there is some pressure on those in politics and the military to be more discreet about their homosexuality, there is no social pressure here against being gay. And thus, he says, no need for a gay movement. Seri has worked for advertising and public relations firms, as a marketing consultant, professor, radio and television host, and columnist. "I've been accepted in all these fields," he says. "They don't mind me being what I am. 'I was not that open,' while living in the United States in recent years, he says. "In America, when you are too open, people reject you." In Thailand, he says, gays are more likely to be pitied.

The devoutly Buddhist Thais believe people are homosexuals, lesbians, transvestites or heterosexuals because of their karma. They generally don't judge them for being different but attribute it to ac-

tions in their past lives. It is simply their fate. Even with AIDS reaching epidemic proportions in parts of Thailand, there has been no backlash against gays who often bear the brunt of the blame for the fatal disease in other countries.

Kongsak Boonyamwong, an effusively effeminate cashier at a major department store, says he had no trouble getting a job in Thailand despite his behaviour and looks. He wears his black, shiny hair just below his ears and brushes powder across his cheeks and black pencil over his arched eyebrows before going to work. "I never try to hide," says the girlish-looking 24-year-old. "I like to act like a woman. I like to have long hair. I like to walk like a woman. I have practised for a long time until it comes naturally." Nobody appears to object. "I don't care about being served by gays," says Paweenaa Rodmanee, an 18-year-old university student just outside the store. "They are the same as me — human."

Transvestite beauty contests are held at



village fairs and major festivals, where they are taken very seriously. And gays, lesbians and transvestites are common in Thai soap operas, with the sexual orientation of the actors or actresses often having no direct bearing on the plot. "I wanted to be a woman since kindergarten," says Chanchai Triwachirangkoon, a 21-year-old cabaret dancer. "My parents said to me, 'Whatever you want to be — a man or a woman — go ahead. Just be a good person.'" He had breast-implant surgery several months ago and is planning another sex-change operation in the coming months. "In Thailand, so many men want to be women," he says. "It's fashionable."

Wanlop Piyamanotham, a lecturer on sex at Srinakharinwirot University, says that is because they are treated well by everyone. Thai men like gays because they don't have to compete with them for women and Thai women like them because they are less domineering than typical Thai men and show more respect for women. He says a study of gays in Thailand several years ago established there were more than 1 million homosexuals in a country of about

60 million people — which he says is one of the highest rates in the world.

Sarawut Thamme, a graceful, 25-year-old with smooth skin and long, black hair, has larger features than most Thai women but, nevertheless it would be hard to recognise him as a man. He has pierced ears, wears lace bras and panties, and otherwise dresses like a woman. Sarawut even goes



so far as to use women's rest-rooms, noting that, "No one pays much attention."

Sarawut, who likes to be called Sue, has taken hormones to develop his tiny breasts and shapely hips so that on-stage as a cabaret dancer, in his skimpy gold-sequined outfit and high-heels, he is a knockout. Sarawut says that every time his father is

in Bangkok, he comes to see his son slink around the stage as a woman to a house full of tourists.

There are, of course, some adults who say they wouldn't want their sons to be gay, transsexual or transvestites, or their daughters to be lesbians. But many of them insist they would accept it if their children refused to be straight. "If my son couldn't agree to stay as a man, I would have to accept that," says Wasan Thassanakr, a 35-year-old office worker. That accepted is what Dejdeow is banking on to make his Flower Town a success. The project has attracted inquiries from gays across the country and around the world.

He is busy these days picking through the stack of applications to screen out the most clean-cut, good-looking, courteous men to frolic in the town's 90 acres of sculpted lawns, lakes and fountains. "Thais are open-minded, not serious," Dejdeow says. "They respect other's privacy. They don't think it's a big deal."

## Come Out, Bishop Tells Gays and Lesbians

The Rt. Rev. Otis Charles, who announced last year he is a homosexual, now is urging gays and lesbians to "come out." Bishop Charles emphasized the ending of secrecy during a recent sermon at St. Luke's in the Fields Church in New York City. The former Bishop of Utah and later dean of Episcopal Divinity School preached at a Eucharist organized by the New York chapter of Integrity, the

organization for gay and lesbian Episcopalians, June 23.

The Greenwich Village church where the event took place is a few blocks from the Stonewall

Inn, where the modern gay and lesbian movement was founded 25 years ago. Thousands of gays and lesbians went to New York to commemorate that event.

"As a queer who only just recently had the courage to come out of the closet, I want to acknowledge each of you for breaking the barriers of silence and invisibility," Bishop Charles said in his sermon.

He compared the events of the Stonewall Into the exodus of the Israelites from Egyptian bondage.

"One hot summer night, that gaggle of drag queens decided they weren't going to take it anymore," he said. "Their rebellion turned into a revolution."

He urged listeners to continue the process of coming out to family, friends and busi-



ness associates in order to "contribute to a culture where inclusiveness is the norm."

Bishop Charles said gays and lesbians who feel they need to live in secret should support others who are openly gay. He called coming out "a sacramental act" and "an outward sign of inward invisible grace."

Bishop Charles said that since he revealed his homosexuality, he has become more proud of his "new" identity. He said the fallout from silence is "catastrophic" and he likened homosexual invisibility to genocide, comparable to a small degree to the atrocities of Bosnia and Rwanda.

"The necessity of learning how to honor those who are different will continue to be the challenge from now until the next millennium," he said.

*Religious News Service contributed to this article.*

### Coming Out:

"An outward sign of inward invisible grace" said Bishop Charles

# Offshore

By Patrick Lee



**Asian People's Theatre Festival Society presents *Offshore*, A New Musical Comedy by the San Francisco Mime Troupe**

The San Francisco Mime Troupe, America's finest theatre of political comedy and winner of a 1987 Tony Award, is bringing its acclaimed new play *Offshore* to Hong Kong for a one-night only engagement!

*Offshore*, opened to rave reviews in San Francisco last year, and followed by a highly successful tour across the United States, dramatises the economic and cultural changes and exchanges now taking place on the Pacific Rim. Featuring a multi-racial cast and a fusion of Asian and American theatrical and musical styles, including Kabuki and Chinese opera, it was created in collaboration with visiting artists from Hong Kong, Taiwan, Manila and Japan.

What is the future of a world where nothing stands still, where the motto is "change or die," where technology permits wealth to be in perpetual motion, seeking ever-expanding markets, ever-cheaper labour? The Hong Kong audience should be no stranger to these issues and concerns.

*Offshore* is set in the very near future. The United States and Japan are locked in a trade dispute; the US threatens prohibitive tariffs on Japanese semiconductors unless Japan allows imports of American rice. US semiconductor manufactur-

ing will not survive without tariff protection; rice imports will destroy Japan's rice agriculture, a symbol of tradition for most Japanese. Which industry will become a sacrifice to global economy?

The issue will be decided at a hostess bar in Tokyo, between a Japanese tycoon, head of an elite business whose roots are in rice farming but whose present interests include semiconductors, and a Clinton-appointed lawyer on the US trade team, a Detroit-born son of laid-off auto workers. Hundreds of thousands of people on both sides of the Pacific are unaware their lives will be changed by the decision on the table in Tokyo, but characters in *Offshore* breathlessly await the outcome.

An American-born-Chinese dealmaker counts on free trade to make him a trans-pacific entrepreneur. Feeling China is alien but American will never accept him, he dreams of a new identity that transcends borders. A California semi-conductor Factory Owner counts on tariffs to save her plant from closing. A mainland China Development Official dreads the changes Beijing's Open Door economic policy will bring to his beloved homeland.

Meanwhile the Tycoon's idealistic artist daughter must choose between Asian tradition—a marriage based on family obliga-

tion—and western-style personal freedom...

*Offshore* continues the Mime Troupe tradition of shows dedicated to celebrating differences while breaking down barriers, allowing people on both sides of a cultural divide to understand and identify with one another.

One of the main characters in *Offshore* is Kazuko, an avant-garde Tokyo artist. Her girlfriend is an American bar hostess working strictly the high price circuit. They are truly in love but Kazuko's conglomerate-owning Daddy wants her to make a business marriage, and the hostess is looking for gold—in the guise of a Mr. Big, big enough to provide the down payment on the rest of her life. Their tragedy is the emotional centre of the SF Mime Troupe's *Offshore*.

*Offshore*, the opening attraction of the Third Annual Asian People's Theatre Festival, will be performed on Tuesday December 20 at 8:00 p.m. in the Shouson Theatre at the Hong Kong Arts Centre (2 Harbour Road, Wanchai). Ticket prices: \$150, \$100, \$60 (students: \$40), available at all URBETIX outlets.

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# Gay Guide



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### KK

16/F, Block A,  
Fuk Lok Bldg.,  
19-21 Jordan Road, Kowloon.  
Tel: 388-6138. 2:00pm.-2:00am.

### ROME CLUB

2/F Chiap Lee Bldg, 27 Ashley Road,  
Tsim Sha Tsui, Kowloon.  
Tel: 376-0602. 3:00pm.-12:00am.

### YUK TAK CHEE

G/F 123 Prince Edward Road.,  
Kowloon.  
Tel: 393-9505 12:00pm.-12:00am.

## SHOPPING

### GEAR

Ground Floor,  
4 Anton Street, Wanchai, Hong Kong.  
Tel: 527-1557



### MEMBERS CONNECTION

UNIT 27-28 Basement,  
New Phoenix Shopping Centre,  
15-31, Hysan Avenue,  
Causeway Bay, Hong Kong.  
Tel: 576-9774

## COUNSELLING

### PEER COUNSELLING

By appointment only. The only professional counselling service for gay men in Hong Kong.  
Tel: 817-7129.

### THE SAMARITANS

Tel: 896-0000

### HKU PERSONAL DEVELOPMENT COUNSELLING CENTRE

HKU, Bonham Road,  
Western District, Hong Kong.  
Tel: 859-2308

### ST. JOHNS COUNSELLING SERVICE

St. Johns Cathedral, Garden Road,  
Central, Hong Kong.  
Tel: 525-7207, 525-7208

### 24 HOUR HOTLINE

English 173-969611  
Chinese 173-969612  
(calls charged at \$1 for 6 seconds)

### AIDS INFORMATION & HELPLINES

### AIDS CONCERN

Helpline: 898-4422. General Enquiries: 898-4411

### AIDS HOTLINE (DEPARTMENT OF HEALTH)

Tel: 780-2211

### AIDS FOUNDATION

General Enquires Tel: 560-8528  
Helpline: 513-0513  
Infoline: 170 222 170



## SOCIAL GROUPS

### THE 10% CLUB

P.O.Box 72207 Central Post Office Kowloon.  
Tel: 692-7506

### HORIZONS

G.P.O.Box 6837 Hong Kong.  
Tel: 359-3195

## BEACHES

### Middle Bay Beach

South Bay Road, Hong Kong.

### South Bay Beach

South Bay Road, Hong Kong.



Hong Kong's only Lesbian and Gay magazine.

Produced by

Island Publishing Company Limited.

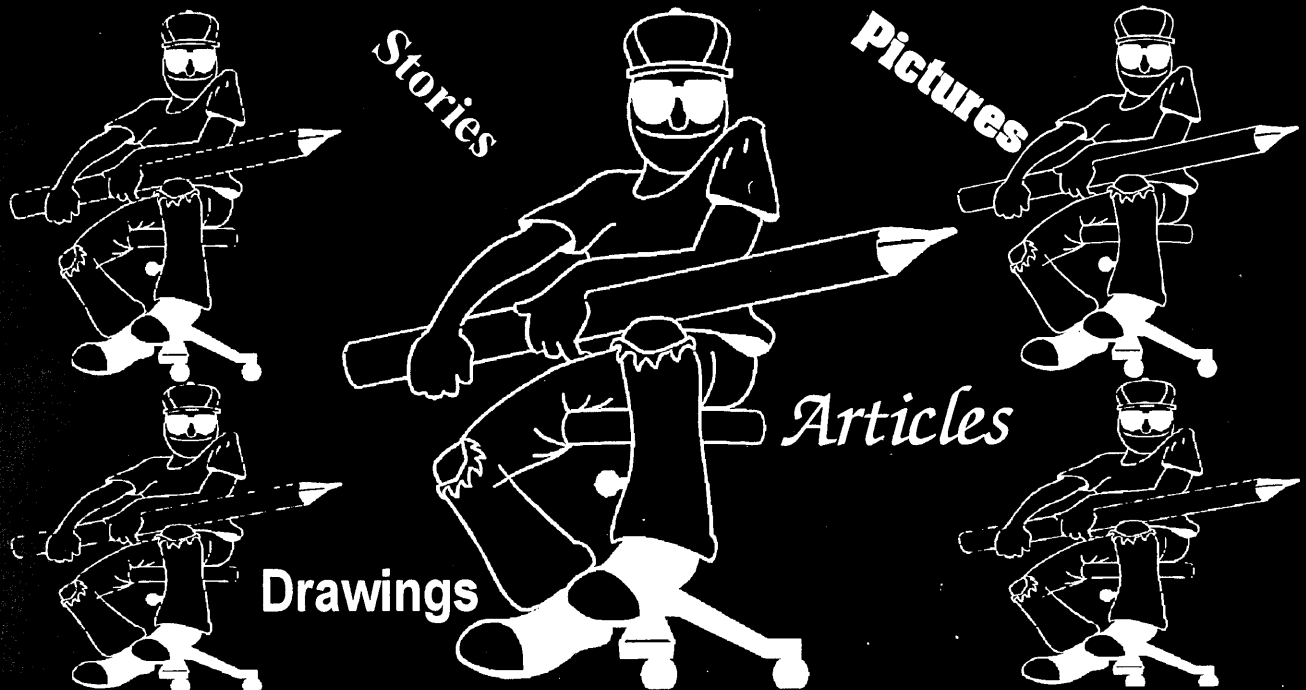
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Fax: (852)-2817-9120 **CONTACTS** Tel: (852)-2817-9447



# Contacts Magazine

## needs articles, stories & drawings



GPO Box 13427 Hong Kong.  
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First 15 Words \$50.00  
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Daily 5:00pm to 9:00pm

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Plus snacks****2-4-1****All  
Drinks****KARAOKE**

Daily 9:00pm to 3:00am

**\$80.00 Entry  
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*Merry Christmas  
and  
Happy New Year*

**HK\$20.00**

**DISCOUNT WITH THIS COUPON CE TOP ONLY  
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出生日期

DATE OF BIRTH

身份証/旅行証號碼

ID CARD/PASSPORT NO.

電話

TEL.

地址

ADDRESS

Fill up this form and send to CE TOP  
9/F, 37-43 Cochrane St. Central, HK. Get  
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MANAGER'S APPROVAL

APPLICANT'S SIGNATURE



Daily Opening Hours :

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2 and 9/FI.,

37-43 Cochrane St.,

Central, Hong Kong

(Entry in Gage Street,  
opposite Park'n Shop's  
entrance)

每日營業時間

下午一時至凌晨三時

中環閣麟街37-43號

祥興商業大廈

2字樓及9字樓

(結志街入, 百佳超級市場  
入口對面)

Tel: 581-9951 or 544-3581

**超級卡拉OK新星****SUPER KARAOKE STAR**

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DATE (SAT)

時間 : 10:00pm  
TIME

費用 : \$80.00 (includes 2 drinks)  
PRICE

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PLACE 9/F., 37-43 Cochrane St.,  
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**STAFF WANTED PLEASE CONTACT US OR CALL 581-9951**